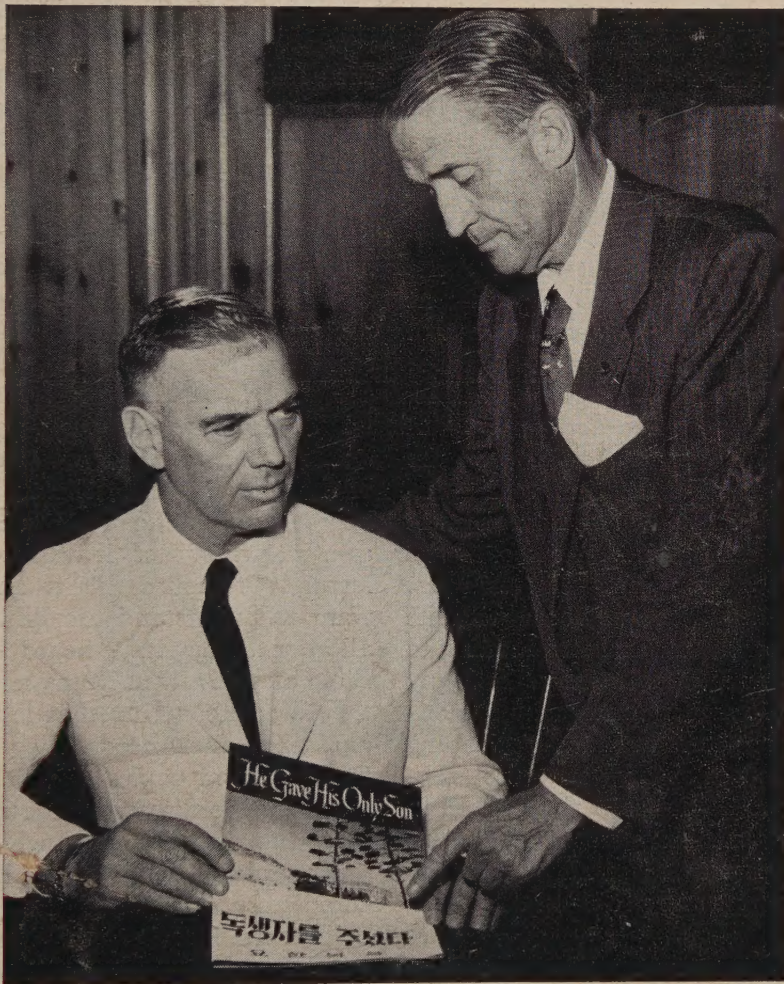


SEPTEMBER 1953

Vol. 98, No. 7

 BIBLE
SOCIETY

Record



When General James A. Van Fleet, U.S. Army (Ret.), visited the Bible House in New York early this summer, Treasurer Darlington showed him the manuscript of the Gospel of John in Korean that had just arrived from Pusan. In the picture Dr. Darlington shows his guest the art work for the title "He Gave His Own Son" in Korean, which will appear across the top of the front cover

The American Bible Society now has on the press the first 166,000 of a contemplated issue of a half million of these Gospels of John for use in Korea

General Van Fleet is planning to mail the first copy to come from the press some time this month to President Syngman Rhee as a token of the good will of the American people

The Book That Has the Answers

A First-Hand Story of how our men in Korea are reading the whole Bible, because nowhere else is the Riddle of their strange life solved

BY CHAPLAIN RANDOLPH E. PHILLIPS

BIBLES are read in Korea. The Book is used and is not left to gather dust on shelves or to record family ancestries and then be forgotten. It is an amazing phenomenon that nearly makes one disbelieve his own eyes. But it is a fact.

Amazingly, the Old Testament is being read in Korea as well as the New Testament. During World War II the infantry was constantly on the move. There was no room in combat packs for much more than a pocket Testament. But in Korea men stay put for sixty to ninety days at a time. There is room in their bunkers for Bibles. In the nine months I have been in Korea I have given out over one thousand complete Bibles to front-line troops. The men have their choice—a Bible or a Testament. Some days, after I have preached on an Old-Testament text or used an Old-Testament hero as the basis of a sermon, the men take Bibles instead of Testaments.

Part of a chaplain's duties is to walk the line, visiting men in the bunkers. Time and time again I have pushed aside the blanket that covered the door of a bunker and looked in to find a soldier sitting on the edge of a box reading a Bible by the light of a candle. He was not reading it because he was scared. Maybe he had nothing else to read. Maybe he was lonely. Maybe he was bored with life in general and war in particular and was reading to escape. Maybe there were other reasons. It is my opinion, though, that the average man who is reading the Bible on the front lines in Korea is reading it because he is searching for an answer to the problems of life and living as he has seen them there in the raw. There are lots of things in Korea to tire men's bodies; there is practically nothing to occupy their minds, except life and the problems that concern life and living. In Korea these problems are confusing to everyone. There is no place one can go to escape them. Not even a movie! But men with minds will think. They turn to the Bible to find if there is an answer.

Some are finding answers. Four months ago a section leader came to me after a service and asked me for a Bible. When I gave it to him I asked why he wanted a Bible. He said, "I just read the book, 'The Prince of Egypt.'" It is, as you know, the story of Moses. It is probably fictionalized, but it was so

interesting that I'd like to read the real story in the Bible." It was the first time I had ever noticed the soldier in a church service. Last week he rotated. He saw me as he was climbing aboard the truck that was to take him to the rear. He came over and shook my hand. He said, "I want to thank you, chaplain."—"Why thank me?" I said.—"Well," he replied, "I never went to church and never read the Bible. Now I do, as you know. From your sermon and from the Book, I've discovered a lot of answers to questions that have been bothering me for years. You've added something to my life, chaplain, and am grateful for it."

Universal Bible Sunday was a great day in our regiment. I had one thousand copies each of the four Gospels and the Acts. I preached a sermon on the topic, "What Is the Bible?" At the conclusion of the services I gave every man there a complete set of the little books. They all wanted them. But this was what amazed me—more people commented on the sermon than any I've preached in Korea, and many of the soldiers said, "That's the best sermon I ever heard." Homiletically it was not a good sermon; as a matter of fact, it wasn't a sermon at all, but a lecture. It proved this to me: it proved that men want to understand the Bible and know what it is all about. They have heard about a book called the Bible all their lives. Many never read it before. Now they are discovering that it answers their questions and meets their needs. Two months later, now, the five thousand copies of the Scripture are all gone. Not into the discard pile but into the hearts of the men who read them and who are still reading them.

The soldier on the front lines in Korea may not completely understand the political reasons for his being here. People in the United States may be confused about the "why" of Korea. Statesmen may call Korea a useless venture. But one good thing has come out of Korea, at least—men who never dared the door of a church attend divine worship regularly. Hundreds who never read even a portion of the Bible before are reading the Book now and finding the answers to their needs. "God works in mysterious ways." He is performing wonders here. If for nothing else than this, Korea is not in vain!

(The Truce has come but the Bible still is needed, Ed.)

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 98 SEPTEMBER · 1953 NUMBER 7

The Bible in the Coronation

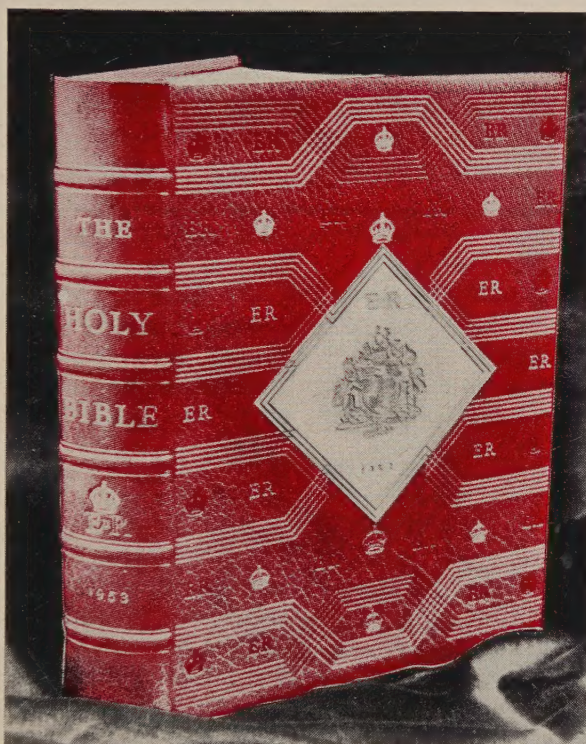
THOSE who observed or heard the service of the coronation of Queen Elizabeth II and who know their Bibles would have agreed in the comment of Mr. Arthur Krock of *The New York Times*: "The sources of the majestic service of which the 'King James Bible' is the foundation have stood unchallenged in worldly poetry and prose."

Our readers may be interested to note that in addition to the anthems, there is a constant occurrence of passages and phrases from the Scripture in the religious service.

The presentation of the Bible takes place as follows after the "Coronation Oath":

"Then the Queen arising out of her Chair, supported before, the Sword of State being carried before her, shall go to the Altar, and make her solemn Oath in the sight of all the People to observe the premises: laying her right hand upon the Holy Gospel in the Great Bible (which was before carried in the procession and is now brought from the Altar by the Archbishop, and tendered to her as she kneels upon the steps), and saying these words:

THE things which I have here before promised,
I will perform and keep. So help me God.'



United Press

This is a picture of the actual Bible upon which Queen Elizabeth II took the oath at the Coronation. Only twenty-five copies of this Bible were printed and only this one was bound in scarlet morocco with a white leather front panel. The Bible contains 1,440 pages but is only two and three quarters inches thick, being printed on India paper.

"Then the Queen shall kiss the Book and sign the Oath.

"The Queen having thus taken her Oath shall return again to her Chair, and the Bible shall be delivered to the Dean of Westminster.

"When the Queen is again seated, the Archbishop shall go to her Chair: and the Moderator of the General Assembly of the Church of Scotland, receiving the Holy Bible from the Dean of Westminster, shall bring it to the Queen and present it to her, the Archbishop saying these words:

" 'Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords.'

"And the Moderator shall continue:

" 'Here is Wisdom; This is the royal Law; These are the lively Oracles of God.'

"Then shall the Queen deliver back the Bible to the Moderator, who shall bring it to the Dean of Westminster, to be reverently placed again upon the Altar."

The Bible in the Churches of Japan

The Secretary of the Japan Bible Society here traces the influence and analyses the present place of the Bible in the religious life of his country

BY TSUNETARO MIYAKODA

THE first thing which the Protestant missionaries did when they came to Japan ninety-two years ago was to begin translating the Bible into Japanese. The first complete Japanese New Testament came out in 1880; the whole Bible in 1884.

This early translation of the Bible and the emphasis placed on Bible teaching by the Protestant pioneer missionaries laid emphasis at two significant points in the founding of the Christian Church in Japan.

First, by presenting the Bible as the central instrumentality of the new religion. Christianity was thus introduced to the educated Japanese as a noble religion, in contrast to other religions, which stressed chiefly ritual, cult and superstition. Under the influence of Chinese culture books had been highly esteemed by the Japanese. Though listed as a forbidden book, the Bible had been treated by the Japanese as sacred literature.

Second, through the central place given to the Bible in this new religion, Protestantism was accepted principally by the educated classes and then by the middle class.

These two factors have tended to hold Protestant Christianity in Japan to its fundamental teachings.

Church membership is estimated to run from 300,000 to 580,000—or about one Christian for every 200 of the population. This minority had adhered to the fundamentals of their faith. The term "Christian" has never lost its prestige through the years. The main work of the Churches has centered in the studying, interpreting and expounding the Bible. The most important church meetings have been their Bible classes, attended by prominent statesmen, business men and scholars. Whether such men are Christian or not, most of them had had some experience in Bible class attendance in their younger days.

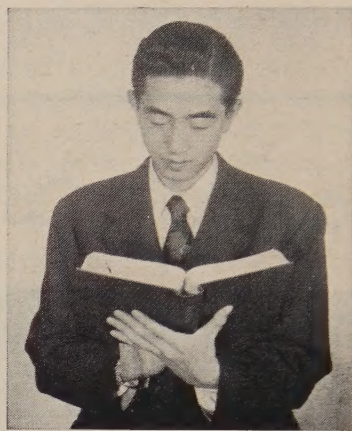
Bible classes in English have been an attraction to young people.

In younger Churches, like the Church in Japan, evangelism is a part of every church activity; and in Japan evangelism always involves the study and interpretation of the Bible.

The YMCA has since the war organized 300 Bible classes among business men and factory workers. Even the Women's Christian Temperance Union has since the war reorganized its work so as to include Bible classes in its local programs.

All of this has resulted in constituting the local churches as Bible-selling depots along with the bookshops. Scripture distribution by the churches has been very great, especially since the war.

According to Rev. Kozo Kashiwai, vice chairman and General Secretary of the United Church of Japan, fifty-two percent of the present attendants at church services are



Shigeo Nozaki is a typical Christian boy—the hope of the new democratic Japan

members who joined since the war. The new members get their Bibles at their local churches.

Every year the Japanese Church or the National Christian Council invite outstanding evangelists from abroad. Scriptures are always distributed in these campaigns through the churches and by colporteurs.

There are 150 colporteurs enlisted under the Japan Bible Society. Of these sixty are at the same time pastors of local churches and two thirds of the total circulation by colporteurs have been distributed by these 60 colporteurs.

The pastor in each church is head of his group of colporteurs, which consists of two or three members or sometimes more. In one church fifty persons are participating

in the distribution program.

There are three outstanding men in this colportage program—all young pastors. Each has a group of well-trained members in his church. One of these pastors, Mr. Okumura, sold 260,000 copies last year; another, Mr. Tanaka, 142,677; and the third, Mr. Sumita, 93,739. Dr. Stanley Jones, at the farewell meeting of his second visit to Japan, stated that the most successful meetings he held during his three months' trip were those in the city of Chiba, fifty miles from Tokyo, where adequate preparation had been made by the church members by distributing the Scriptures in advance to the citizens. The meetings held in the city hall, were filled with earnest seekers, and Dr. Jones had his largest number of converts at these meetings. The outstanding leader contributing to the success of these meetings was Pastor Okuyama, who is one of the most diligent of the Japan Bible Society colporteurs.

Ten modest church buildings have been built since the war with the funds their members raised by selling Scriptures.



Japanese colporteurs announcing a meeting

There has, of course, been some criticism of the churches at have emphasized Scripture selling. But every pastor gaged in this program has told me that he has gone



Colporteur Kawasaki sold this woman some Gospels so that her literate son can read her the story of Jesus

ht on with it because the colporteurs have received a party welcome wherever they have gone. While the Protestant Churches are well established among the educated classes and have developed groups engaged in advanced Bible study, they are not growing in strength so much among the common people, especially in the rural areas. At present ninety-seven percent of the churches are located in the cities. Through the propaganda of the Shintoists many of the common people have been led to believe that the Bible is the book of a foreign religion and has no relationship to their lives as Japanese. This situation, however, has been improving since the war, and there is good reason to believe that further improvement will follow the appearance of the Bible in its modern revision.

There are today many new seekers (mostly younger) coming into the churches because of the relaxing of the pressure from Shinto, militarist and feudalistic sources. People are now feeling free to use and discuss the Bible. Wherever our colporteurs go they are welcomed. Everywhere we advertize in the papers many requests for Scriptures result.

Our statistics reveal that many more New Testaments have been distributed than whole Bibles. Many pastors report that they are using New Testaments almost exclusively at their meetings.

Now, however, with several years having elapsed since the war, people are asking for the Old Testament. Hitherto the desire for New Testaments has prevailed, not only because the books are less expensive but because most of the readers, being new inquirers, are introduced more directly to the Gospel in the New Testament.

Because the Japanese people have no opportunity outside the Church for Bible instruction, the pastors are assuming the responsibility for instruction in the Old as

well as the New Testament, at least for their church members. The Old Testament is more difficult for most of the people to understand.

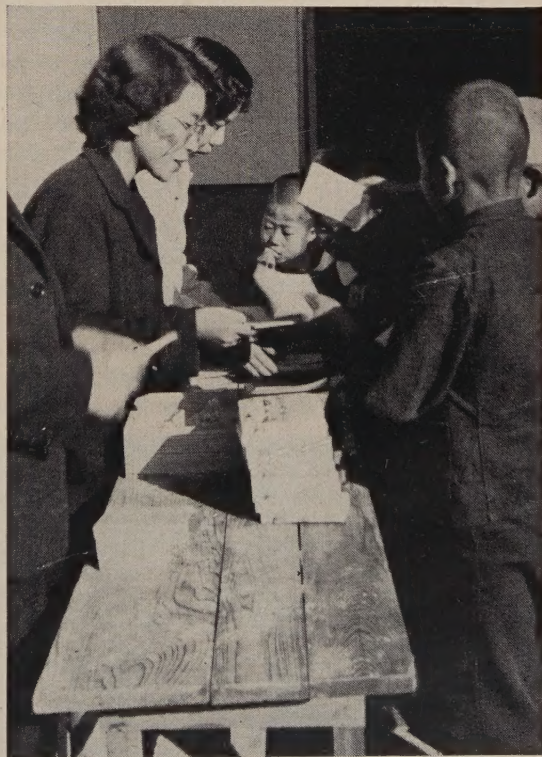
One of the principal problems confronting the people in the whole matter of Bible reading is the language reform introduced by the government since the war. The number of Chinese characters to be employed has been greatly reduced. The new colloquial (Ko-gotai) style is now required both for official and popular use and is taught in the grammar and high schools. This makes the current editions of the Bible using the older classical form of the language difficult for the school children to understand.

At the urgent request of the Sunday School Department of the National Council of Churches and the Christian Education Association the Bible Society launched upon a program of Bible revision last year. Seven scholars are devoting all their time to this task. The plan calls for completion in three years. Meanwhile the Churches have requested that Portions of both Old and New Testaments be published as soon as possible for boys and girls.

The expenses for publicity, for colportage and for revision are met by the American Bible Society and the British and Foreign Bible Society.

The many projects in our program could not be carried out without help from the mother Societies. Yet we never lose sight of the responsibility the Japan Bible Society must gradually assume for carrying on its own work. We are glad to report that the Churches of Japan are gradually awakening to this sense of responsibility. The number of Churches contributing last Bible Sunday was considerably greater than the year before.

Besides the contributions from Christian people we are confident of securing gifts from people outside the Churches. In this way we will offer them the opportunity to do their share in the great cause of God.



At this children's meeting at the Kochi Church 250 copies of the Scriptures were sold

The Books Will Be Ready

An account of a work of faith carried on through many years in the preparation of a complete revision of the New Testament in the Mongolian tongue. The Society's Librarian has collated the facts from several reports received from Anders W. Marthinson, former Secretary of the China Bible House in Mongolia

BY MARGARET T. HILLS

AT last it was finished! The final proof pages came off the press in December 1952—the revised Mongolian New Testament—a long task of revision and printing carried on in the face of constant interruptions and hindrances of war and evacuation.

The Mongolians live on the plains in the center of Asia, in Inner and Outer Mongolia. They are now entirely cut off from missionary contact, but this work of faith means that when the time comes the Books will be ready! The Mongolian language was put into written form in the thirteenth century, in the days of Genghis Khan, in a script derived from the Syriac, which had come into that corner of the world with the Nestorian Christians in the seventh and eighth centuries. First written horizontally like Syriac, it is now written vertically down the page, like Chinese, except that it reads from left to right.

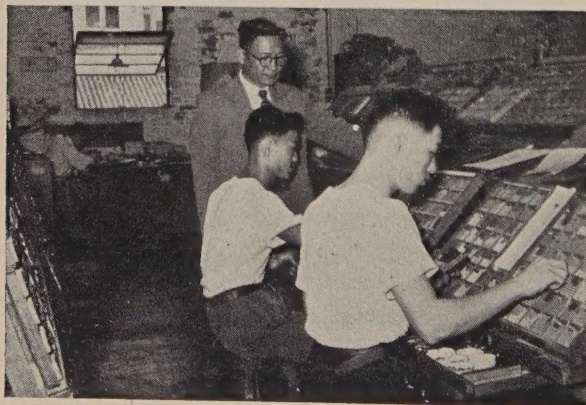
There are only thirty characters, but some have different sounds in different words, which makes reading a bit difficult. The grammar is complicated; and long sentences, in the written language, are admired, since flowery words and involved constructions were thought to please the gods, and it was more important in "holy" books to please them than to produce understandable texts. The verb must come at the end of a sentence. In order to tie the verb in accurately with its far-removed subject, the relationship must be shown by the use of any or several of fifty endings. When the New Testament was first translated, in 1846, into Literary Mongolian, this very "high form" was used. The aim of the present translation is to avoid "high form" and to conform to the style of ordinary educated Mongols.

The present revision was planned in 1935 in Kal-

gan, in North China, to be undertaken at the beginning by Rev. Joel Eriksson of the Swedish Mongolian Mission and a Mongolian scholar, Daste Chub. Mr. Chub completed his translation of the New Testament from Chinese in 1939, and two younger Mongolian scholars were engaged to revise it. Miss Gerda Ollen, an experienced missionary, was sent out especially to help in the work, but World War II and the subsequent Communist penetration frustrated efforts to set up a committee for final checking of the manuscript. In spite of all these difficulties Miss Ollen joined a group in Lanchow in northwest China, but as the Communists advanced she and Mr. Erren Chin Dorchi, chief assistant, were obliged to flee to Hongkong, where Miss Ollen was soon forced by ill health to return to Sweden. Meanwhile the Rev. Stuart Gunzel, of the Evangelical Alliance Mission, and Mr. Matai, another Mongol scholar, joined the work in 1949. As no one was familiar with the Greek, the Revised Standard Version New Testament was followed as a standard text, with reference to the Greek where possible. Anders W. Marthinson, who arrived in Hongkong in the spring of 1951, joined the project as liaison between the Hongkong group and Mr. Eriksson and Miss Ollen in Sweden. The entire manuscript was carefully reviewed in Sweden and Hongkong and checked against the Authorized and English Revised Versions as well as with Swedish, Chinese, Japanese and Tibetan translations. Full use was also made of the various help and guides supplied by the Bible Societies.

Mr. Erren Chin Dorchi had worked longest on the revision. He had rewritten the complete manuscript three times. In the midst of the proofreading he was

Mr. Erren Chin Dorchi, Mongol translator, training Chinese typesetters for the new Mongolian Testament



Mr. Wang, a Chinese, cutting out Mongolian type-faces



however, taken to the Lord. A fine Christian, brought up on a mission station in Mongolia, he had studied in China and knew Japanese and English as well as he did Chinese and Mongolian. Mr. Matai, not brought up on a mission station but educated in



She is the first Mongol woman to read the new Revised Mongol New Testament. She did it in Hongkong in April 1953

Mongolian, Chinese and Japanese, became a Christian while reading the manuscript of the revision. He is now a student at the University of California. Wang Chin Dorchi joined the work in the spring of 1951. He was the son of a high official and scholar and had studied in a lamasery as a monk, working in Tibetan and Chinese as well as Mongolian. He made a very valuable contribution to the work. These men were all Buriat Mongolians.

When the text was ready for printing there arose a serious problem regarding type. The first revision of Matthew and Mark had been set in type at the Swedish Mongol Mission at Hatt, in Mongolia, and copper impressions of the type sent to Shanghai for printing in 1940. For this a new press and type galleys had been purchased in Peking and brought in over the mountains. The Mission typesetter, Sangve, was old and losing his sight, but he brought in and trained a lama named Ongora, who not only became a good pressman but after three years was won to Christ by the careful reading of what he was printing. Two other workers in the print shop surrendered to the same appeal of the written Word. Stereoplates for Luke were later sent to Shanghai, and an edition printed in 1948; but the plates for John and The Acts, sent to Kalgan, were ruined.

When the revision was finally ready for printing in Hongkong, it became necessary to secure entirely new type; but there seemed to be no suitable matri-

ces anywhere in the world, so new type was designed and cast in Hongkong. Since the thirty Mongolian letters appear in different forms at the beginning, middle and ending of words, ninety-eight characters were needed. The style copied was that of the very beautiful Buriat type used in an edition of the New Testament printed in St. Petersburg, Russia, at the press of the old Imperial Academy in 1880.

Two young Chinese in Hongkong were taught how to set the type, and the composition was finished at the end of 1952.

The book will have two maps, the first to appear in a Mongolian New Testament. Western "arabic" numerals are used instead of old Mongolian figures.

The expenses of this work have been largely borne by the British and Foreign Bible Society, who had published earlier Scriptures in Mongolian. Now that the work is completed, it is devoutly hoped that it may not be long before conditions make it possible for the books to reach the four to five million Mongolians in Asia.

Something for Their Souls

A friend of the Society's work in the Near East sent a gift of \$35 to the headquarters at Istanbul, Turkey, asking that it be used for some special need. In acknowledging the gift Secretary MacCallum suggested the following project:

Over the Bulgarian border into Turkey comes a very thin trickle of escapees. They come at very great risk, for they are likely to be shot by the frontier guards of both countries. Those who get through alive are turned over to a relief organization here. Ultimately the more attractive members get on to New Zealand, Australia or South America. The elderly, ailing or stupid get left here, where the law of the country does not allow them, as foreign citizens, to earn their living. A farm has been bought on which they work, which does a great deal to preserve their morale. It seemed to me that your gift could well be used to supply Bulgarian Bibles to these folk, though the majority of them are illiterate peasants. For printed Bibles disappeared in Bulgaria during the war, and the new edition which was published in London two years ago cannot now be sent into Bulgaria. It was suggested that these Bibles be presented at a Christmas party held on the farm on January 6, 1953, which is the Christmas of the Orthodox Church. The director of the work was very sympathetic and wrote saying that this was the first time that anyone had done anything for the souls of these unfortunate people.

What do you do with your copy of the *Record* when you have read it? Why not pass it on to a neighbor or friend? Maybe your pastor does not see it. There are many persons who do not know that they can receive the *Bible Society Record* for a year by making a gift of as little as one dollar to the Bible Society.

How Great a Fire

BY F. LYMAN MACCALLUM

ONE hundred years ago the first complete Bible in modern Armenian was printed at the press of the American Mission in Smyrna, Turkey. Though the Annual Reports of neither the American nor of the British and Foreign Bible Societies appear to take any notice of this edition either in 1853 or 1854, the centennial is being celebrated by Evangelical Armenians throughout the world. For it was above all the impact of the Scriptures

in the common speech which broke the shell of medievalism in which the Armenian people were confined, and released pent-up forces which for good and ill have made that people known to the Western world.

Before the coming of the Bible Society and missionaries to the Turkish Empire, few in the West knew of the existence of an Armenian people. Though they possessed a beautiful translation of the Bible, made in the fifth century by Saint Mesrop, the Patriarch Shahak and others, the lapse of 1,300 years had made this ancient language almost as dark to the congregations who used it in their liturgy as Latin had become to Western Christians at the beginning of the Reformation. Yet it was this Ancient Armenian New Testament which the British and Foreign Bible Society first purchased from the Russian Bible Society in St. Petersburg in 1814, and from the San Lazaro Press in Venice, to circulate in Turkey—for no other existed. In 1823 the Society published in Constantinople its own edition of this Ancient Armenian New Testament. Mr. Barker, who was for over thirty years the Society's Agent in those parts, recalled that "in 1821 the Society's Armenian New Testament was placed by me in the hands of Armenian doorkeepers, cooks, scullions and grooms, who, strange to say, knew how to read. They were natives of the villages in the district called Arabkir (Eastern Anatolia), who, returning home at intervals, carried with them to their country the Gospel of truth, in which they took great delight. I sent the Armenian Scriptures to Aintab. At Smyrna I sold entire boxes of Armenian and Armeno-Turkish New Testaments and Psalms, which



Elias Riggs (in skull cap) at work on a Bible revision. Other members of the committee, left to right, are: G. F. Herrick, R. H. Weakley and Constantian

were carried to those very places where the Gospel truth has been and is, taking such strong hold on the hearts of men. The good seed was lost to sight for many years but with the blessing of God it took root and now bearing fruit hundredfold."

The first printed editions of the Armenian Bible altered the original text to conform to that of the Vulgate, for the publishing bodies adhered to the Church of Rome. But

in 1805 a learned priest named Hovhannes Zohrab with great labor and learning and on the basis of many ancient manuscripts, restored the Ancient Armenian text and published the entire Bible in quarto and octavo sizes in Venice. Mr. Pinkerton, the Bible Society representative, in 1822 received from Zohrab a translation of the four Gospels from this ancient version into the modern dialect, a dialect of no literary standing, which the clergy found to be "wholly wanting in dignity and elegance. But the reception given by common people to an experimental edition of the Sermon on the Mount

Throughout much of their history Armenians have been a persecuted people, particularly under the old Turkish Empire. But long before that, when they were ruled by the Persians, they were forbidden to use Greek or Persian Scriptures. Mesrop then invented their strange-looking alphabet in order that they might have the Bible in their own tongue. In the nineteenth century many were moved west from their old homes in Armenia (within whose borders stands Mt. Ararat). Generations grew up who spoke Turkish better than Armenian but who still read the old Armenian alphabet. For these Turkish Scriptures were long printed in Armenian letters. There was also printed in the Nineteenth Century an edition of the Bible in Eastern Modern Armenian, used in the area that is now the Soviet Republic of Armenia.

was so good that the Society encouraged Zohrab to complete the translation of the entire New Testament. This they published in Paris in 1825 in a diglot

(Continued on page 109)

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Shown on the center spread of this *Record* are books typical of the Society's English Scriptures. A full catalog may be secured by writing to Headquarters or any of the American Offices listed on the inside back cover.

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And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heavens. Blessed are they that mourn: for they shall be comforted.

24 Leave there thy g
go thy way; first be rei
and then come and o'
25 Agree with thir
whiles thou art in the
any time the adversa

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2 And let the priests also, which come near to the LORD, sanctify themselves, that the LORD break forth upon them.
3 And Moses said unto the LORD, The people cannot come up to mount

12 ¶ Honor thy father which the LORD thy G
13 Thou shalt not kill
14 Thou shalt not con

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CHAPTER 2

AND again he entered into Ca-për-nā-um after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing

16 And when the scribes and Phari-sees saw him eat with publicans and sinners, they said unto his disciple How is it that he eateth and drink with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of

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CHAPTER 3

AND he entered again into the synagogue; and there was a man there which had a withered hand.
2 And they watched him, whether he would heal him on the sabbath day;

18 And Andrew, tholomew, and M
and James the

Thād'dē-ūs, and S
19 And Judas I

betrayed him: at house.

SEE CENTER SPREAD FOR BINDING STYLES

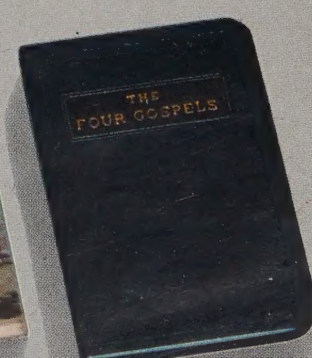
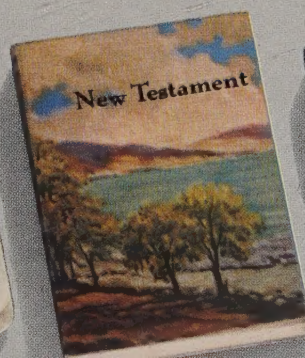
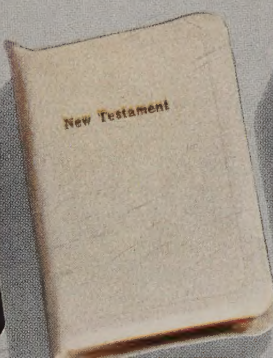
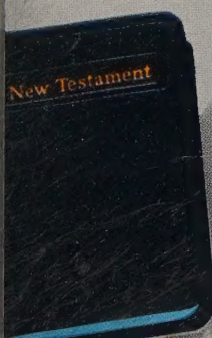
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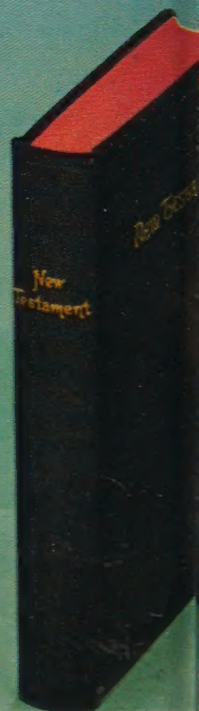
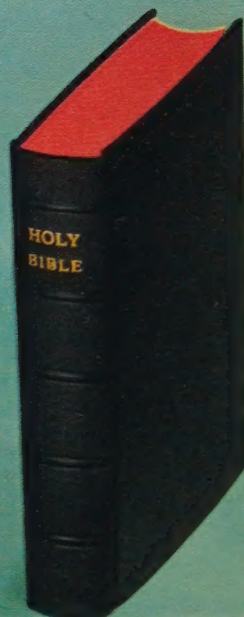
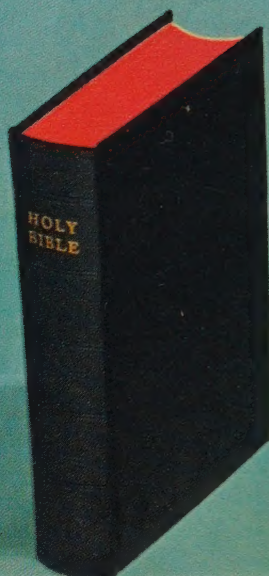
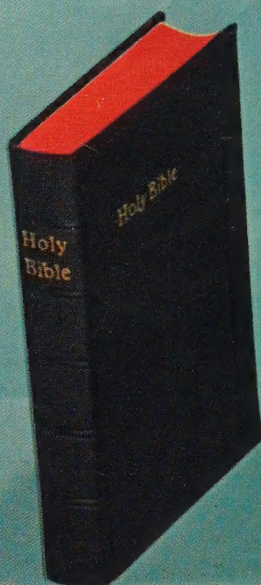
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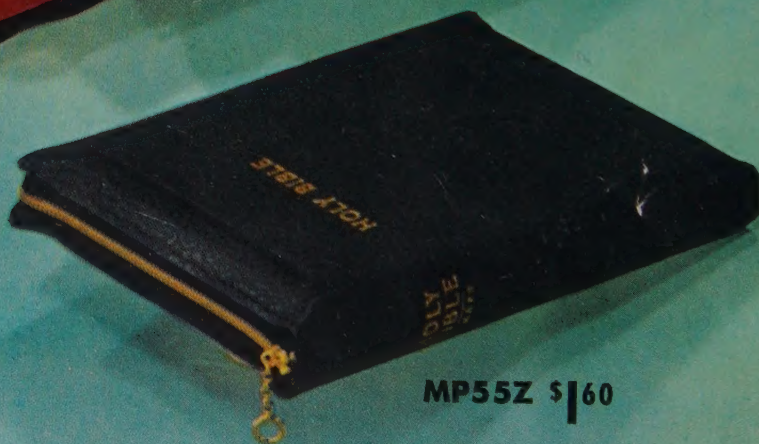
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23 And they appointed two, Joseph called
sabas, who was surnamed Justus, and Matth
24 And they prayed, and said, Thou, I

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9 Blessed are the peace-makers: for they shall be called the children of God.
10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
17 ¶ Think not that I am come to destroy the law or the prophets: I am come to fulfil.
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass

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2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven
and shall say, Amen.
falsely, for my sake ye shall be persecuted, and shall be killed: and shall say, Amen.
12 Rejoice, and be exceeding glad: for now shall your reward be made perfect.

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8 ST. JOHN 3
earthly things, and ye believe not, how shall ye believe, if I tell you of heaven—
19 And this is the condemnation, that come into the world

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12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.
when the shall pass shall be there
19 From forth it :

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And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.



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continued from page 104)

tion having the Ancient and Modern texts in parallel columns. Three years later came a corrected print of the same. Soon after its appearance Zohrab died. In 1836 the Society asked the American missionaries recently established in Smyrna and Constantinople to produce a thorough revision of Zohrab's New Testament and to translate the Old Testa-



Woodcut from an Armenian Bible printed in Venice in 1733. It illustrates the Parables of the Blind leading the Blind and the Mote and the Beam

ment. Out of this undertaking came the Psalter in 1840, the Gospels in 1841, the New Testament in 1842 and the complete Bible in 1853.

The records of those years make exciting reading even today. At first the people could scarcely believe that these books published by foreigners in simple Armenian, and in Turkish printed in Armenian characters, were really the Holy Scriptures of the saints and martyrs, their fathers. Wherever they went these books seemed to start the fires of free discussion, of eager thought, of open criticism of abuses in the Church and in community administration. The effect of those few thousand Scriptures is most incredible when measured by today's standards of tolerant indifference. For a short while the clergy favored this spiritual awakening among the people. But presently the higher clergy and their associates, the Armenian bankers, who financed the day-to-day needs of the Turkish government, realized that their ancient privileges were in danger if the people began to think freely. In 1839 a persecution of the "evangelical infidels" was launched, which continued with occasional outbursts of extreme violence. Excommunication from the church carried with it the loss of all civil rights, including the right to trade with other Christians. A common trick was to sue an evangelical for alleged debts and leave him

to languish indefinitely in most primitive jails. Often there was mob violence, resulting sometimes in death. Evangelical funerals were times of especial excitement, when the mob stoned the party as they went and returned from burying the body in some spot far from any Christian cemetery. Yet the evangelicals increased rapidly in numbers and in vital spiritual understanding. "Our whole work with the Armenians is emphatically a Bible work," reported one of the leading missionaries in the year 1842.

After eight years of persecution, in 1847 the evangelicals were given a charter by the sultan, recognizing them as one of the religious "nations" of which the Empire was constituted. With recognition, the violence went out of the persecution and perhaps some of the zeal from the persecuted, who now had a standing to preserve in the community. Nevertheless, the evangelical movement continued to grow well into the twentieth century, and this was matched by a parallel liberalizing and spiritualizing movement within the Armenian national Church. Toward the end of the nineteenth century the Armenian Patriarchate and the Bible Society were able to cooperate in an effort to revise the text of the Modern Armenian Bible, a book which, except in the Soviet Republic of Armenia, is still in constant demand and wide use wherever Armenian communities are to be found throughout the world.

"Now, This I Can Understand"

The accompanying picture was taken one day last spring when Mr. and Mrs. Newberry B. Cox, now on furlough from their work with the Central America Mission in Guatemala, visited the Bible House. They brought with them the typed pages of the New Testament to be



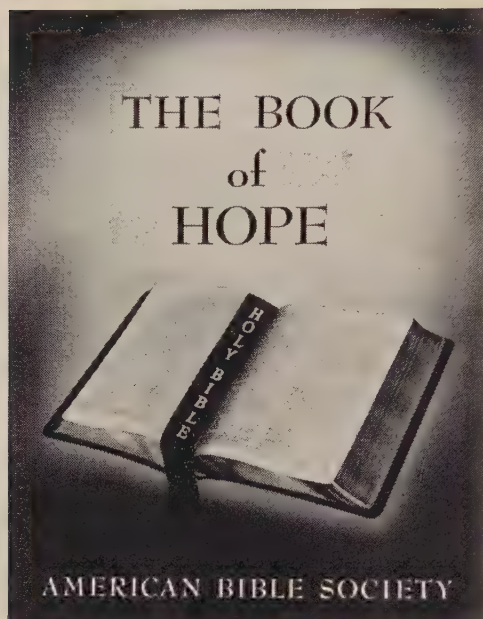
used by the Conob Indians living in the northwestern part of Guatemala.

In the picture Miss Margaret Hills, the Society's librarian, and Treasurer Darlington examine the precious manuscript while Mr. Cox looks on.

To reach the Conob country one must often travel on

(Continued on page 111)

Thanksgiving to Christmas 1953
Universal Bible Sunday, December 13, 1953



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Man of Faith

Excerpts from an article recently appearing in the Christian Herald reporting an interview with President Eisenhower

by CLARENCE W. HALL

IN THE upper left-hand drawer of his White House desk President Eisenhower keeps a well-thumbed Bible to which he turns at odd moments during his crowded day. It is the same King James Version upon whose pages his hand rested when he took the presidential oath of office. And in that Bible, unless it has been erased since I saw him draw it there, is a penciled underscore beneath the first four words of Genesis: "In the beginning, God . . ."

That underscore tells volumes about Ike's deep personal faith. It illuminates his action, early on Inauguration Day, in taking himself to a private pre-inaugural service of devotion and dedication.

It explains why he turned his inaugural platform into an altar of worship by addressing his first words, not to the nation, but to God. It tells why, ten days later, he joined a church formally for the first time in his life. It interprets his directive that every meeting of his Cabinet be opened with prayer.

By such forthright declarations of his dependence upon God, Dwight D. Eisenhower has laid stress upon America's religious heritage in a manner unmatched by any White House occupant since Washington and Lincoln.

Ike talked pridefully of his parents' strong faith. He could remember, as though it were yesterday, the daily family worship, the big Book in his father's hand. His father had a way of stopping in his reading to dwell upon a text with special import for six sons being readied to face life and its complexities. One stopper was: "The fear of the

Lord is the beginning of wisdom." Another: "He that ruleth his spirit is better than he that taketh a city." To men and women of the Bible, their sayings and doings were as familiar to him as his farmer-neighbors and the small talk about crops, politics, the weather. Of the Old Testament characters Ike's own favorites were Joshua and Daniel.

On Sunday afternoons, when devout neighbors came to call, there would be more Bible reading, with plenty of religious discussion and hymn-singing.

Eisenhower said: "Let me tell you a story out of our early history."

It happened at the Constitutional Convention of 1787. Benjamin Franklin arose. "Mr. Washington," he said, "We have been assured, sir, in the Sacred Writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this, and therefore beg leave to move that hereafter prayers be held in this assembly every morning before we proceed to business." The motion was unanimously approved and voted.

Dwight Eisenhower looked at me and said quietly: "I think me it is immensely significant that from that moment on many of the difficulties faded away, and the Convention rapidly moved toward the completion of that great achievement, the writing of our Constitution."

He paused again, then said: "I like that Bible verse that Benjamin Franklin quoted. I think, if I am elected, I want my hand to rest upon it when I take the oath."

The Bible Wins Again

by CHAPLAIN NORRIS T. MORTON

In the hospital barber shop, while a group of men were waiting for a haircut, one of the airmen started to tell his troubles to the chaplain. It seems that while on liberty several of the men in his barracks imbibe too freely of strong drink and then return to their barracks and boast of their misdeeds. The topic of conversation is the usual combination of drink, women or gambling.

It so happens that there are also Christians who live in the same barracks. Perhaps someone might ask, "What does a Christian do under such circumstances?" He can change his residence at will nor run away from evil surroundings. What can he do?

During our interview my friend supplied the answer. He and his buddy, who bunks next to him, decided that they would read the Bible each night. They take turns reading it to each other.

But the devil is not easily discouraged. The fellow in the next bunk passed unkind remarks and did everything he could to interfere with the reading of the Bible. He ridiculed and scoffed at this habit, which he termed outlandish. Yet the two airmen continued to read the Bible to each other. They had Christ on their side and they, too, were adamant. They knew that they were well within their rights.

Then a strange thing happened. The fellow who poked fun at the young men who read the Bible came over one night and asked if he could sit in and listen. The fellows were delighted. They had won at last; a sinner had been led to seek for light. He had been led to listen reverently instead of scoffing.

The Bible had won again. When God is speaking, who can stand against Him!

Some Had Never Held a Bible

The following letter was sent to the Society's Syracuse office from a patient in the Rockland State Hospital, Orangeburg, New York:

Thanks for your letters. We here who have received Bibles are very grateful to you and the American Bible Society. Without God and His Book, which tells us about life and a better life now and eternal life to come, what kind of world would we have?

My sister gets out to see me about once a month. Last Wednesday she was here and gave me \$1. I am glad to give it to you. I wish I could do more. Before coming to this mission field I got paid for my work and gave to the American Bible Society from time to time.

Our inmates have received about 25 Bibles. Some of the inmates had never held a Bible in their hands until they received the Bible that the American Bible Society made available. These people are eager to study. I help as many as time permits.

I don't have much time to write often, as I have many duties here at the hospital. I work in the kitchen and do the ward work also. With all my work and effort I am still on the move.

Please pray for our work here—you are a part of the work of God here at this most needy place. We need your

prayers and the prayers of your office workers. There is power in prayer.

"Where to Look In the Bible"

A friend in Nashville, Tennessee recently wrote the Bible House as follows:

Recently, while sitting in a dentist's office, I noticed a Bible on the table. I picked it up and was very much impressed with the paper cover on the Bible. On the back of the cover under the heading "Where to Look in the Bible" were matters of interest to everyone, and Scripture passages bearing on these things showing the chapter and verse in each case—also the Ten Commandments. I asked the dentist's secretary where I might obtain such a cover, and she gave me your address, as she had ordered the book from you. I called several publishing houses here in Nashville and no one had them, so I would appreciate it very much if you would please mail me a cover C.O.D. I do not need a Bible at present as I have my own and am interested only in the information on the back of the cover.

There are two observations to make about this letter. The first is that the good friend could not find an American Bible Society Bible in the book stores because the Society does not sell its Bibles through the trade. It is not a commercial publishing house. It is a missionary organization distributing its Bibles at cost or less. They can be gotten from any of the District or Division offices listed on the inside of the back cover of this magazine.

The second observation is that the material our friend found on the jacket of the Bible is available in leaflet form from any of the Society's offices, printed not only in English, but in Spanish, Italian, French and Portuguese as well. Samples of this leaflet are gladly sent free or are obtainable in quantities at 35 cents a hundred.

Now This I Can Understand (*continued from page 109*)

foot or horseback. A trusty jeep that pants its way up the hazardous hills also belongs to the mission. The life and customs of the Conob people are simple and primitive.

The Gospel of John was published in Conob by the American Bible Society in 1942. "We had to work from the ground up," said Mr. Cox in describing the task of the translators, "building a vocabulary, learning to recognize sounds different from those in English or Spanish, choosing the letters of the alphabet to cover these sounds, filing each word, thus building a dictionary and discovering the grammatical rules underlying the structure of the language."

An Indian Christian, Mateo, helped the missionaries. After correcting the fourth chapter of John, Mateo read it thoughtfully to himself. He looked up at Mr. Cox and cried: "Now, this I can understand; how good to have this in our own tongue!"

In the Society's translation department the manuscript will be carefully checked. It will then go to the printer, the proofreader and the binder and before many months the first edition of another New Testament will be added to the growing list of languages that possess it.



A Page for Children



The Greatest Is Charity (Love)

*Though I speak with the tongues of men and of angels,
and have not charity,
I am become as sounding brass,
or a tinkling cymbal.
And although I have the gift of prophecy,
and understand all mysteries,
and all knowledge,
and although I have all faith,
so that I could remove mountains,
and have not charity,
I am nothing . . .
And now abideth faith, hope, charity,
these three;
but the greatest of these is charity.*

FIRST COR. 13:1,2,13

What is the American Bible Society?

The family were at the table, eating Sunday dinner. Bob and Carla were talking about Sunday school.

"I saw you and mother when we marched in with the junior choir," Carla said; "did you see us?"



Daddy smiled at his girl and said, "Yes, we saw you both—reminds me of when I used to march in."

"I'd like to ask a question," Bob said. "I took ninety-five cents to Sunday school this morning to give to the American Bible Society fund. Can my ninety-five cents help?"

Mother helped Bob's plate to more potatoes and said, "You know, if we added a hundred ninety-five's together we would have a great deal of money."

Daddy nodded. "It takes many dollars to carry on this work. Your grandmother used to send \$3 a month, and my grandmother used to send fifty cents a week. Sometimes she sent more, but never less."

"Will you tell us about the Bible Society and when it started?" Bob asked.

Daddy nodded. "Right after dinner, I'll get a book that will help me tell you the whole story."

"Carla, Bob and I will do the dishes fast, while you finish the book," said Mother, as she gathered up the plates.

In fifteen minutes they were all ready and Daddy started: "The American Bible Society began in 1816."

"That's 137 years ago," Bob said.

"Yes," nodded Daddy; "and that same year they issued 10,000 copies of the Bible. Then in 1829, they began to supply Bibles to every destitute home in the United States."

"Didn't everyone have a Bible?" Carla wanted to know.

"No," said Daddy; "they put on four campaigns, one in 1829, one in 1856, one in 1866 and one in 1882."

"They began work for the blind before 1882, didn't they?" Mother wanted to know.

"It was in 1835 they started the Braille Bible work. Here is a picture of it," Daddy held the book for Bob and Carla to see.

"And in 1836 the American Bible Society opened its first foreign agency, in Turkey."

"In 1861 to 1865 they gave away 5,297,832 volumes of the Bible, mostly the New Testament, to the soldiers who were fighting in the war."

"That was the War Between the States," Bob told Carla.

Daddy remembered something else. "I used to hear my mother tell about an uncle of hers who came home blind from the war. I think that was when my grandmother

(Continued on page 11)

A TRAY COVER

Take gift wrapping paper, pretty wall paper or just plain wrapping paper. Measure it in 12x18-inch rectangles and cut them out. Scallop the edges as you cut. With your crayons decorate the tray cover, if you use plain paper. With your heavy black crayon write one of your favorite Bible verses in the center.

Make several of these and send or take them to your nearest hospital, marking them for the Children's Ward.

Jesus said:
I AM the light
of the world.

18 in.

MEMBERS' FORUM

Annual Membership in the Society is secured through gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Stewardship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Glasgow, Kentucky:

I have certainly enjoyed doing what I can for the work of the Bible Society. I am twelve years old and in the seventh grade. This isn't very much (\$1), but I hope it will help.

From Indianapolis, Indiana with a gift of \$100:

Here is a small contribution to one of the most wonderful organizations in Christendom. You will know best how and where it should be used.

From Norfolk, Virginia:

As a chaplain I have become more appreciative of the great work of the American Bible Society. Enclosed find check for \$25 as a personal contribution from my wife and me.

From New Philadelphia, Ohio:

I am sending \$5 to help you buy more Scriptures. For a while I was very resentful about this war because of our young men having nothing to look forward to but the draft and then being shipped overseas. But since I have read the February *Bible Society Record* I could not help thinking that perhaps this

war is helping to spread the Gospel. May God bless this work.

From Pocahontas, Virginia:

I received my *Bible Society Record* today and I am very proud of it. It is wonderful to have people like you carrying on this great work. I am glad I sent \$5 and will send more.

From Bloomsburg, Pennsylvania:

The *Bible Society Record* tells how people have transformed their lives through reading the Bible. Though I've always been a church member, I've found great help this past year through reading the Bible, followed by meditation which leads me into service for others. Attached is my check for fifty dollars. Please apply it where you find the greatest need at present.

From Bristol, Virginia:

You will find enclosed check for \$5. It always gives me a great satisfaction when I send a check to the American Bible Society. This being such a worthy cause, I will continue to send you a check as often as I can.

From Ottawa, Illinois

Many years ago I started a stamp collection and thought to have something in my later years to occupy my time. However, I found there just was no time for stamps, if I did my duty to my church and had time for Bible reading. So I sold some of the stamps and am enclosing a check for \$25 for your use. I know stamps will go around the world, but I do think it is much more important to send the Bible around the world.

Continued from page 112)

gan to help the American Bible Society, because they gave him a Braille Bible.

"By 1876 agencies had been established in China, Japan and Brazil; and when the American Bible Society was seventy-five years old, 55,531,908 volumes had been distributed."

"Whew!" said Bob.

"In 1900 the American Bible Society announced it had published the Scriptures in seventy-nine languages and distributed them in fifty-three more languages, a total of one hundred thirty-two languages," Bob finished the sentence because he liked arithmetic.

"In 1916, when the Society was a hundred years old, they had distributed 123,292,350 copies of the Scriptures." Carla looked at Mother. "It's just one hundred years older than you are, Mother."

"Since then," Daddy continued, "it has sent millions of Bibles and New Testaments to the men in the Army, Navy and Air Force.

"They have sent 10,000,000 volumes of the Scriptures to Japan since 1945, and in 1951 they distributed 8,000,000 copies in the United States alone. By 1952 they had distributed over 420,000,000 copies."

Daddy closed the book. "That's why every ninety-five cents helps."

"That is why we must help all we can," said Mother.

"Next year, when we go to New York, could we visit the Bible House?" Carla asked. "I'd like to see it."—"I'm going too," said Bob; "I want to see some of those Bibles in the languages of Africa."

"We'll spend as much time there as we can," Daddy promised. "After all, we have been a Bible Society family for three generations."

Bread

<i>Be gentle</i>	<i>There is so much beauty</i>
<i>When you touch bread.</i>	<i>In bread—</i>
<i>Let it not lie</i>	<i>Beauty of sun and soil,</i>
<i>Uncared for, unwanted.</i>	<i>Beauty of patient toil.</i>
<i>So often bread</i>	<i>Winds and rains have</i>
<i>Is taken for granted.</i>	<i>caressed it,</i>
	<i>Christ often blessed it.</i>
<i>Be gentle</i>	
<i>When you touch bread.</i>	

—Author unknown.

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the

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450 Park Avenue

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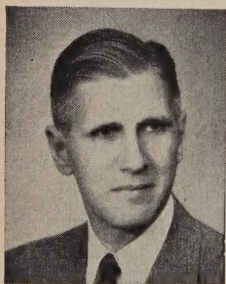
DAILY BIBLE READINGS

SEPTEMBER

Day	Book	Chapter	Day	Book	Chapter
1	I Samuel	2:1-10	16	James	1:1-27
2	I Samuel	3:1-10	17	James	2:1-26
3	I Samuel	15:13-26	18	James	3:1-18
4	I Samuel	17:1-27	19	James	4:1-17
5	I Samuel	17:28-58	20	Sunday,	
6	Sunday,		21	James	5:1-20
7	Deuteronomy	8:10-20	22	John	1:19-34
			23	John	1:35-51
			24	John	2:1-25
8	II Samuel	1:17-27	25	John	2:1-21
9	II Samuel	11:2-17	26	John	3:22-36
10	II Samuel	12:1-10	27	John	4:1-14
11	I Peter	2:11-25	28	Sunday,	
12	I Peter	5:1-14	29	John	4:15-30
13	Sunday,		30	John	4:31-54
14	II Peter	1:1-21	29	John	5:1-16
15	II Peter	2:1-18	30	John	5:17-47

* *

Joins Bible House Family



Mr. Wright

About September 1, Rev. A. Paul Wright will join the headquarters staff of the American Bible Society as Associate Secretary in the Promotion Department. Mr. Wright is a Presbyterian minister who comes to the Society after thirteen years as pastor of the First Presbyterian Church of Auburn, New York. He is a graduate of Syracuse University, Union Theological Seminary and Teachers' College, Columbia University. He is married and has a daughter who is a Junior at Syracuse University.

Early Mailing for Worldwide

Bible Reading

With regard to Worldwide Bible Reading, readers of the *Bible Society Record* will be interested to learn that the materials for this program are prepared well in advance, and mailings go out early in September. But when Secretary Ralph Bayless of the Society's District Office in San Francisco recently visited Alaska, which is also part of Secretary Bayless' territory, he found the material that was mailed from Chicago in September sometimes became snowbound and did not reach its destination until early in the following spring. This year people in Alaska will be able to start the program on Thanksgiving Day. Five hundred packets were forwarded to the San Francisco office, where the staff addressed and dispatched the material by airmail to the churches in Alaska.

* *

Bible Mastery Month

For twenty-four years Bible Mastery Month, promoted by the Seattle Presbytery, has been celebrated every October. Beginning in the Northwest, the movement has spread to every state of the Union and Alaska; and last year inquiries were received from Canada and eleven foreign countries, with thirty-two denominational groups officially adopted and promoted it.

The purpose of the program is to encourage the reading of the same portion of Scripture every day for a month. The Book chosen for this October is I Peter, "The Epistle of the Apostle of Hope." This method of reading a Bible book through at one sitting, repeatedly, is recommended by many prominent Bible teachers.

If you are interested in joining the hundreds of others this October who are committed to reading God's Word every day, further information, a four-page leaflet, committal card and Bible bookmark may be secured by sending a stamped, self-addressed envelope to Rev. Charles J. Boppell, 2666 37th Avenue, S.W., Seattle 6, Washington.

An Effective Memorial

Mrs. Dorothy Powers of Woburn, New York writes:

For the past year I have been giving copies of the Four Gospels to service men and friends in memory of my son, who lost his life in an airplane accident while in the Air Force. He was only nineteen and a fine Christian boy. This seemed to be the very best way to keep his memory fresh and hallowed. So far I have contributed about one hundred copies. I have received many thank-you letters. I am sending you a copy of one I received recently, which impressed me particularly.

The letter which Mrs. Powers enclosed was from Lawrence Brown, who was then stationed at Clovis Air Force Base, New Mexico, and read in part as follows:

I shall start this letter by saying "God Bless You." You don't know me, but thank you for passing out those Bibles. I've only been in the service half a year, but I know just how much good a life of the Lord's Word will do.

I know the Lord is with me today more than He was yesterday and I hope tomorrow He'll be with me more than today.

* *

July Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on July 2, 1953, at 3:30 p.m., President Daniel Burke, LL.D., presiding.

Devotional exercises were conducted by Secretary Stifler.

It was reported that issues from the Bible House for the Period January through May increased by 1,325,500 volumes over the same five months of 1952.

Copies of new editions of the Gospel of St. Mark in Conob and Spanish, the Gospel of St. Mark in Tchinese and English, and the Gospel of St. John in Bassa of Liberia and English were presented.

A first edition copy of the Small Volume of Scripture Passages in Greek Braille for the Blind in Greek was presented.

It was reported that Mr. Frederick Seitz had retired on July 1 after twenty years in the Society's employ.

SEPTEMBER 1953

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